



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

tooth or certain scarifications indicating their experiences. The tale represents the shaman or deity who has conducted this typical bora as retiring to a distant mountain, on which he continues a lonely life; whoever looks on his face will perish. (Perhaps we have here indicated a habit on the part of shamans of living as hermits.) Of the legends recited, of the tales sung at this initiation, we do not further learn.

It need not be pointed out how completely destructive is that account (the genuineness of which is beyond question, since it comes from native mind itself) of those theories which assume a radical difference between the mental functioning, in matters of religion, of the most primitive savages and those of civilized races. The writer of this notice cannot but think that the assertion of Mr. Lang, with reference to these aborigines, that "their worship at best was offered in hymns to some vague, half-forgotten deity," and that "spirits were scarcely defined or described," is contrary to the indications of the collection. He ventures to regard the information thus obtained as a justification of a conjecture made in a paper delivered at the International Congress of Anthropology, Chicago, 1893b, on "Ritual regarded as a Dramatization of Myth," in which, after pointing out that American aboriginal dances "are in part dramatizations of myths, performed by costumed personages, who enact the part of divine beings," he added: "It may be affirmed that what is known of Australian or African rituals is in no way inconsistent with the supposition that these conditions do represent the theory of the religious usage of uncultured races in general. . . . It will be enough to suggest that an original feature of early worship is the mystery or sacred dramatic representation; that in such rites the worshippers consider themselves as visited by their divine relatives, who perform before their eyes a representation of the presumed sacred history which constitutes the testimony of the divine existence, and the repetition of which is assumed to be a condition of divine aid."

W. W. N.

THE LEGEND OF PERSEUS. A Study of Tradition in Story, Custom, and Belief. By EDWIN SIDNEY HARTLAND, F. S. A. Vol. III. *Andromeda. Medusa.* London: David Nutt. 1896. Pp. xxxviii, 225.

This third volume concludes Mr. Hartland's eminently sensible and useful book, of which the first two parts have already received notice in the pages of this Journal.

The legend, in the forms which have come down to us, relates the imprisonment of a princess by a father jealous of her future possible offspring, the supernatural birth of the babe (Danaë conceiving from Jupiter in the golden shower), the exposure of the mother (Danaë cast on the water), her rescue and courtship by a king on the shore of whose country she is cast, the attempt of this suitor to rid himself of the hero by sending the latter on a perilous expedition (to slay the Gorgon Medusa), the destruction of the latter in virtue of divine assistance, the release, as an episode, of a lady in danger of being sacrificed to a serpent (*Andromeda*), the final deliverance of the mother and ruin of the tyrant king, and the accomplish-

ment of the prediction originally made, that the hero should slay his grandfather. As the essential elements of the classic tale, Mr. Hartland selects (1) the supernatural birth, (3) the rescue of the maid from a dragon, (4) the petrification brought about by the sight of the Medusa witch. The first element was considered in the first volume, the third and fourth make the theme of the present third volume. A number of modern tales, in some measure resembling the incidents of the Greek legend, duplicate the personality of the delivering hero, representing the rescue from the serpent as accomplished by two brothers of marvellous birth; the fate of one of these becomes known to his twin through the sympathetic manifestation of some magic token. This has led Mr. Hartland to intercalate a second element, entitled by him the Life-token, and treated in the second volume. The third part, now before us, treats of the Rescue of Andromeda and of the Medusa witch. The tales treating of the deliverance of a maid from a dragon or monster, and of the petrification caused by the glance of the feminine demon, are related in the infinitely complicated ways familiar to students of folk-lore. Mr. Hartland does not spend his labor on the thankless task of determining their history and affiliations, or of disentangling the original and genuinely popular character of the ancient narratives which we possess only in literary adaptations, but occupies himself with the more fruitful duty of setting forth the nature of the human motives which have found expression through the numerous traditions in question.

The Andromeda story is examined in the eighteenth chapter, relating to human sacrifices. Mr. Hartland makes it quite clear that the root of all legends connected with heroes such as Perseus and St. George was the universal habit of offering human victims in order to appease the waters, or rather the animal spirit supposed to control the waters. To the whim of the genius of the deep is attributed the failure and excess of the element, as well as any disasters which, either in reality or in imagination, may come from such source. For the purpose of reconciling the offended power, maidens and youths are left on the shore, to be swallowed by the flesh-devouring monster, or perhaps only to be drowned by the advancing tide. In process of time the rite becomes repellent to the developed sensibility of semi-civilization; the practice is then supposed to have been done away by the interposition of a hero, who through main force relieves the victim by suppressing the serpent, now regarded as a cruel enemy, a procedure exemplified by numerous folk-tales. It would appear that these tales are not the product of primitive savagery, but rather of dawning civilization, and that the *märchen* and sagas connected with these heroes are historically related, and belong to that great body of tradition influenced by continual and often rapid historical intercommunication, the area of which extends from Japan to Western Europe. At all events, Mr. Hartland is not able to point out anything very similar as belonging to races removed from such diffusive influence. He regards, however, the modern folk-tales, even when closely similar to classic myth, as for the most part (although with exceptions) independent of written Greek and Roman literature.

The fourth element, the power of the Gorgon, is equally comprehensible. The supposed effect of the evil eye, and the ability of a magician to destroy by a glance, is matter of universal belief, in this case abundantly exemplified among aboriginal peoples of America. As to civilized notions, our own language bears traces of the conception; we still say: "If a look could kill." Originally it was believed that a look might kill. Similarly, the central idea implied in profanity is that of the possible destructive power of curses. But such inquiries are not merely interesting as bearing on survivals; they have a direct relation to notions and formulas which are matters of continual application. This is a field on which the author briefly touches.

The only additional comment which need here be offered is that Mr. Hartland's excellent treatise is chiefly concerned with oral tradition, and does not dwell on the literary aspects of the inquiry. Thus no account is offered of the numerous mediæval romances having to do with these tales, such as the generally familiar story of Tristran. As to the connection of the latter with modern folk-tales, the same remark may be made which Mr. Hartland ventures concerning the Greek legend: it does not appear that modern folk-tales have been much influenced by the literary versions of the Middle Age. It does, however, seem to the writer of this notice that the extravagant and disconnected style and plot of certain of the modern tales may be the results of the changes of the last few centuries. Did we possess a truly popular version of these *märchen* in their mediæval form, it seems likely that they would be found much more intimately connected with life.

W. W. N.

THE DENHAM TRACTS. A Collection of Folk-Lore by MICHAEL AISLABIE DENHAM, and reprinted from the original tracts printed by Mr. Denham between 1846 and 1859. Edited by DR. JAMES HARDY. Vol. II. (Publication of the Folk-Lore Society. XXXV.) London: D. Nutt. 1895. Pp. xi, 396.

In a brief preface, Mr. G. Laurence Gomme expresses his sympathy with early collectors, who contented themselves with the record of folk-lore without attempting to coördinate their material; he considers, therefore, that the absence of classification in the tracts of Mr. Denham constitute one of the elements of value. The pamphlets included in the present volume are: VIII. Folk-lore, or manners and customs of the North of England (pp. 1-80). — IX. A few popular rhymes, proverbs, and sayings relating to fairies, witches, and gypsies (pp. 81-89). — X. Proverbial rhymes and sayings for Christmas and the New Year (pp. 90-99). — XI. A few rhymes in connection with the months of the year and days of the week (pp. 100-102). — XII. Charms (pp. 102-106). — XIII. Rhymes and Proverbs relating to Hawking and the chase (pp. 107-109). — XIV. A few fragments of fairy folk-lore (pp. 110-115). — XV. Illustrations of North of England folk-lore (pp. 116-120). — XVI. Border sketches of folk-lore (pp. 121-189). — XVII. Illustrations of North of England folk-lore (pp.